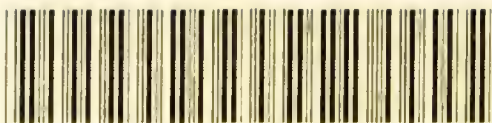


RELIGION

AND INSANITY



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RELIGION & INSANITY

BY

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PREFACE.

This little work explains itself and will, I hope, have the desired effect. Now that Spiritual methods of Healing have been found to be of such great value in other diseases I trust that we shall soon see an extension of their benefits to a class who seem so far to have been somewhat over-looked, namely those afflicted with mental disorders. I confidently hope, therefore, that this work will be found useful by clergymen, doctors, nurses, and others engaged in the treatment of the insane.

One other introductory remark more I deem it necessary to add and that is, that whenever during the course of this work the word *Religion* is employed, it is always meant to refer to the Christian religion and no other.

THE AUTHOR.

RODNEY STREET,

LIVERPOOL,

September, 1909.



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RELIGION AND INSANITY.

PART I.

CHAPTER I.

Religion very seldom the Cause of Insanity.

It is a popular opinion and also an opinion held largely by many members of the medical profession that Religion is the cause of a good deal of the Insanity prevailing in this country. And apparently there is some justification for this opinion, for it cannot be denied that of the numerous persons who become insane every year and have to be transferred to asylums, a very large proportion indeed have distinct religious delusions, or else talk a very great deal upon the subject of religion. This is probably the reason I think, why this opinion has got abroad, but, as I now hope

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to show, Religion is not nearly so often responsible as would at first sight appear to be the case.

And first of all I would remark that in this case as in so many others, because an occurrence happens *after* a certain event it is not always in *consequence* of that event. People therefore must not, in a case of insanity, blame religion as the cause, unless they are quite sure that this is the agent that is really responsible. That this is sometimes done I know for a fact, for I remember one case at least which distinctly proves it. The facts of the case were briefly these:—The patient was a young girl previously quite healthy and not at all exercised about religion but who one night, suddenly and without the least warning, became, to use a popular expression, ‘raving mad.’ A few hours after the onset of her attack I was called to see her and found

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her in a state of acute mania and all her raving was on one topic only, namely religion. One delusion which she had was that she was the Virgin Mary, and hour after hour she was constantly proclaiming the fact or else referring indirectly to it. This went on for some days and at the end of a week she was taken to the County Asylum. There I am almost certain the same view of the case was taken as myself and the cause put down to Religion. Was this however the cause? Apparently, Yes; but in reality, No; for it afterwards transpired that what had brought it on was a cause of a totally different nature, namely Fright. It seems that what had happened was this: the girl quite well and in her usual normal state in every way had on that eventful night gone out for an errand; on the way she had been terribly frightened by the behaviour of some man—whether in fun or in earnest I cannot say—and the result was as described. As

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however this did not transpire till a long time afterwards, the cause of her breakdown was put down by everybody to Religion; whereas this had nothing to do with it at all, except that when the attack of Insanity produced by the fright came on, her delusions took a religious turn. Apropos, it is I think the eminent alienist Dr. G. Savage, who says that in such cases as are put down to religion and religious excitement, religion is generally a partial cause only and that unless there were present some natural tendency, religion alone would seldom cause it. It is quite true, he says, that very often religion 'colours' insanity, but responsibility for actually causing it must nearly always be placed elsewhere. As the matter **is** important and as he states what I am quite sure is the real truth on the subject, I quote some of his remarks *verbatim*. "Probably," he says, "few causes of in-

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sanity are more frequently in the mouth of the general public than religious excitement; and yet the experience of the asylum physician is that religious excitement does not produce any large proportion of the cases which come under his observation.”* Further on he says, “An increase of insanity is sometimes apparent after religious revivals; but it is a question whether a large number of the people who thus exhibit insanity are not already prepared for the manifestation of insane symptoms, and whether religious excitement has only acted in modifying or giving colour to the insanity.”† Again “There is a very great distinction to be made between the many cases which exhibit some religious symptoms and the few which are really caused by religion itself.”‡ And then, finally, “I have referred under the head of causation of insanity, to the relation-

* “Insanity and the allied Neuroses” by G. H. Savage, M.D., page 50.

† Ibid, page 51.

‡ Ibid, page 51

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ship of religious movements to insanity, and I would repeat the statement that religion rarely produces insanity, but constantly colours it.” ¶

Again, as bearing on this same point, namely, the tendency to unjustly blame religion for producing this malady when the real cause is something else, I may refer to the last great religious revival in Wales. As a result of this it was believed and maintained by many that we should see a very large increase of insanity, and that large numbers would find their way to the local asylums in consequence. This, however, was not by any means the case, as the following letter from the medical superintendent of the principal county asylum in Wales, and which appeared in a local newspaper at the time, abundantly proves. In it he says “Only two cases were

¶ Ibid, page 159.

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believed to be owing to religious excitement, although this is supposed to be one of the most common causes. Because patients under the influence of melancholia or other forms of mental disorder read their Bibles more than has hitherto been their wont, the friends put this symptom down as the cause of their malady. I do not deny that as a result of revivals, where religious statements of a sensational or exaggerated character are made, cases of insanity do occur occasionally in unstable or ill-balanced minds, but such cases are comparatively rare." And my own experience, I may add, entirely confirms this view.

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CHAPTER II.

Religion, on the contrary, a most powerful Preventive of the Disease.

The experienced alienist whom I have just quoted concluded his letter with the following remark, "I am moreover strongly convinced that a proper conception of religious truth and an honest and consistent effort to use its teachings as our guide in everyday life and duties, give stability and strength to the mental powers and enable many to resist the effects of even a strong inherited tendency to which they would otherwise succumb." And with this view, namely, that religion, instead of causing insanity, very frequently indeed prevents it, I myself thoroughly agree; indeed in the very nature of the case it must be so. Take

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for instance, Anxiety and Worry, which account for over a thousand people becoming insane annually. Surely, if people only believed in their hearts the comforting doctrines of Religion no one ought ever to become insane from these causes. For does not the Christian Religion distinctly teach that the God of the Universe is our Heavenly Father and are we not all invited to cast all our care upon Him? If we only thoroughly believed and did this as every true Christian, indeed, does, we should no longer have our days made miserable and our nights rendered sleepless by gloomy forebodings and harassing care, for feeling as we should then feel that everything that happens is for the best, that it is ours but to do our best and then leave the issue to Him, and moreover that whatever our anxiety or worry there will come an end to it one day and that not very far off, and then instead of anxiety and worry we shall have unalloyed pleasure

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and happiness: what cause have people who thus believe to worry, as they too frequently do, and make themselves sometimes insane in consequence? Such people, indeed, if they were only philosophical, ought to see in these worries and anxieties a special source of comfort and happiness which is denied to those who are free from these troubles. For if the heaven to which we are all looking forward is the happy place which religion teaches us that it is, who, I ask, will be most happy there? Surely not those who have had a life of ease and freedom from worry, but those who have not. Yes, undoubtedly it will be the latter, and so people thus afflicted should comfort themselves accordingly, saying to themselves when their worries become almost insupportable and threaten to submerge them, "They can't last very long at the most. Very soon will come release from them all. Although it is very

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hard that I should have to endure all these trials whilst so many of my friends and neighbours seem exempt, yet after all, Providence is very fair, for when Heaven is reached those who will enjoy its happiness *most* will not be those whose life here has been a perfectly happy one—but those who like myself have had their happiness here spoilt by the worries and anxieties which so distress me.”

Again, take the case of Adverse Circumstances (including Business Anxieties and Pecuniary Difficulties) which according to the Commissioners’ Tables account for nearly a thousand people becoming insane every year. Well, here again the same remedy should suffice, for although pecuniary difficulties involving anxiety as to food and clothing for wife and children are particularly painful to a devoted and loving husband and father so placed, yet, when he

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remembers that he has a Father in Heaven Who cares even for the sparrows—and if He cares even for *them* and provides *them* with food, and is careful also to provide the lilies of the field with clothing, how much more is He likely to provide in these respects for His children—his anxiety becomes at once considerably mitigated and if he is only a man of large faith disappears completely.

Again take the occurrence of what is undoubtedly the most terrible trouble of all on this earth, namely, Domestic Bereavement; where a man say has lost a wife or child to whom he is so deeply attached that when the loved one is taken from him he feels that the light of his life has gone out and the aching void which the bereavement leaves almost drives him to despair. Little wonder is it that hundreds of people become insane from *this* cause every year, but if people only believed firmly and fully in the

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comforting doctrines of the Christian Religion, they would know that their beloved one has not, as looks to be the case, gone from them for ever but only for a short time after which they will see him or her again, and would be comforted accordingly. Fortunately in all the circumstances I have alluded to, Religion proves itself, for the majority of people, the prophylactic I am claiming it to be, and although it is unfortunately true that insanity still not infrequently results from these causes, yet, if it were not for Religion and its prophylactic virtues, I am quite sure that I am not exaggerating when I say that the annual number would be increased at least a hundred-fold.

Then again see what great prophylactic virtue there is in Prayer. *Apropos*, in a work published last year entitled, "Religion and Medicine," and written jointly by two gifted

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theologians and psychologists, and a distinguished mental physician, there is a whole chapter bearing the title "Prayer and its therapeutic value," and in it the authors say, "In a sense prayer is man's language with God. It is obvious that such a spiritual exercise must have a beneficial reflex affect upon the mind of him who prays. 'The man who offers up his petitions with passionate earnestness, with unswerving faith and with a vivid realization of the presence of an Unseen Being, has risen to a condition of mind which is itself eminently favourable both to his own happiness and to the expansion of his moral qualities.' " * Then a little further on they say "To perceive the reality of God and yet never commune with Him involves a profound cleft in the inner life which must end in death ; whereas prayer, the expression of our normal

* " Religion and Medicine," p. 304.

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relation to God, is a sign of life.” * Again, “It is admitted that, as all the higher religions testify, prayer has a regenerating and uplifting effect on character ; but in affecting character it must also affect the nervous system. It does not seem irrational to believe that prayer opens the inner consciousness to the absorption of spiritual energy, by which, as philosophy assures us, the universe is sustained. And this attitude of receptivity toward the highest things in turn affects character and life, and the calm and purified spirit acts on the nervous organisation, restoring its tone and rhythm.” † Lastly, “The prayer of faith, uttered or unexpressed, has an immense influence over the functions of organic life. It is significant that a great English newspaper in an article on sleep recommended sufferers from insomnia to

* Ibid, p. 304.

† Ibid, p. 309.

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betake themselves to prayer. The advice was eminently sound, for in true prayer the mind is in a passive, receptive attitude. It is open to the inflow of Divine forces that bless and heal. Now the great hindrances to sleep are worry, anxiety, remorse, shame, sometimes the fear of not sleeping. Prayer calms and soothes the soul, lifts it into a higher region than the earthly, and thus conduces to the state in which sleep becomes possible." *

Now as insomnia, or sleeplessness, is not only one of the most common causes of insanity, but is very frequently indeed one of the signs that actually usher it in, it can be clearly seen how important a prophylactic value there is in Religion both in the doctrines it teaches and in the duties it inculcates. Hence it is no wonder that I

* Ibid, p. 312.

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claim for Religion that it is such a powerful preventive of the malady we are considering.

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CHAPTER III.

**The Absence, or Loss of Religion, although
very seldom suspected, not infrequently
a Direct Cause of the Malady.**

This, in the very nature of the case, must be so. For just consider for a moment what such an occurrence as the loss of religion means. To put it briefly, it means that a man who formerly believed that death was only a pass-port to a higher and happier life, now believes that death ends everything. In consequence, when he is robbed by death of a beloved wife, child, or friend, whereas he formerly believed that after a little while he would see his beloved one again and never more have a similar trial—for in that other sphere he was always taught that there will be no more death—

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he *now* believes there is no such re-union awaiting him, and that the parting is for ever ! Again, whereas he *formerly* believed that when he himself died, he was certain, provided he accepted Christianity and followed faithfully its dictates—not a very difficult thing, and in addition good for him in this world as well as the next—of entrance when death had done its worst into a higher and happier sphere where in the joyous company of those whom he had here loved and lost he would live eternally: such a man now has to believe that death ends all, and that whilst his body is doomed first to corruption and then to resolution into the elements from which it came, all his hopes, loves, and cherished ideas are now for ever annihilated !

Again, whereas *formerly* when worry and anxiety, pecuniary difficulties and such like troubles fastened on him and threatened to

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make his life miserable, he was, without much difficulty, able to ward them off by the comforting reflection that He who cares for the sparrows and knows the number of the hairs of our heads, would surely care for *him*—and if He, the Omnipotent, cared, what did it matter whether he had sympathy from earthly friends or not?—such an one has *now* no such consoling thoughts to comfort him and has to bear his trials and troubles as best he can.

Indeed the picture of the world deprived of religion is most pathetic, and as an eloquent man once put it may be summed up as follows :—

“ Friends, I have terrible news. If you are poor you must bear it; there is no such thing as riches where neither rust nor moth doth corrupt, nor thieves break through and steal. If you are hungry,

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ragged, friendless, despised, you must grind your teeth and bear it, there is no God to whom to cry for daily bread, no Saviour to befriend you, no prospect that when your earthly troubles are over you shall feast on living bread, and drink of the water of life, be clothed in light, and be equal with the angels. If you are sorrowful and lonely, bear it as best you may, there is no home of light and love where sorrow and sighing shall flee away. If you are broken-hearted with the sense of guilt, you must reap as you have sown : there is no forgiveness. If you are struggling in the grasp of some fatal habit, unable to conquer it, so much the worse for you ; there is no Saviour from sin, no Holy Spirit to put new life and strength into you. If you are weeping over your dead, or looking your last, from your own dying bed, on the faces you love, no hope of ever meeting again may shed any ray of

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comfort ; death ends all, and draws over soul and body alike the pall of eternal night, the rayless bloom of despair." And the eloquent divine whom I have just quoted does not at all exaggerate in the pathetic picture he has drawn, for many eminent Unbelievers have admitted the same thing, one of them indeed going so far as to say that " Never in the history of man has so terrific a calamity befallen the race as that which all who look may now behold, advancing as a deluge, black with destruction, resistless in might, uprooting our most cherished hopes, engulfing our most precious creed, and burying our higher life in mindless desolation and despair. Science, whom erstwhile we thought a very angel from God, pointing to that great barrier of law, and proclaiming to the restless sea of changing doubt, hither shalt thou come but no further ; and here shall thy proud waves be stayed :

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even science has now thrown down this trusted barrier; the flood-gates of Infidelity are open, and Atheism overwhelming is upon us. . . .” And then he significantly adds, “I am not ashamed to confess that with this virtual negation of God the universe to me has lost its soul of loveliness; and when I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed which once was mine and the lonely mystery of existence as now I find it, I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible.”

Again, the late Prof. Clifford, also an eminent agnostic, says in one of his essays, “No matter whether or not it be reasonable and satisfactory to the conscience, it cannot be doubted that Theistic belief is a comfort and solace to those who hold it, and the loss of it is a very painful loss. It

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cannot be doubted, at least by many of us in this generation who either profess it now or received it in our childhood, and have parted from it since with such searching trouble as only cradle-faiths can cause. We have seen the spring sun shine out of an empty heaven to light up a soulless earth ; we have felt with bitter loneliness that the Great Companion is dead. Our children, it may be hoped, will know that sorrow only by the reflex light of a wondering compassion.”

Again, as showing the depth of misery and despair—which things too often are the cause of and frequently usher in an attack of genuine insanity—I quote the following from a medical man who had been brought up as a firm believer in religion ; during his student days lost his faith, and became in consequence plunged into the lowest depths of despair. I quote

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him also because he so plainly shows how these effects were produced; indeed, as will be seen, he clearly proves that all his sufferings were only the natural outcome of what had happened, and that loss of religious faith is capable of causing, and further cannot *but* cause in every thinking mind, every one of the distressing symptoms which he enumerates. After mentioning and describing these symptoms he thus proceeds: "Yet when I look back and review carefully all the circumstances of the cases I feel nothing approaching to surprise. Indeed why should I? The results were not one whit more serious than might have been anticipated. For just consider for a moment what these circumstances were. To give them briefly: I had been brought up, as has been mentioned, in a religion the chief characteristic of which was HOPE—hope for me here on earth, and hope of a glorious resurrection

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when death had done its worst. This religion abounded, too, in blessed promises; and since I believed them all unwaveringly and with a child-like trust, the consequence was that I enjoyed them to their fullest extent. Indeed, such an immense amount of pleasure did I derive from them that, in comparison, all other pleasures were but as nought. I rested content and happy in these sublime conceptions till, all on a sudden, this terrible disaster overwhelmed me, that in a moment, as it were, God and Immortality were gone from me, and the religion which I had so delighted in was no longer mine. No wonder then that my happiness was wrecked! No wonder that Hope fled! No wonder that I sank into despair! What other result, indeed, could possibly be looked for? How could it be expected that happiness would remain with me when there was taken away from me that which had been the

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mainspring of it all? What was there to save me from Despair when the source of Hope was completely dried up? No, however lamentable the results, there was, I say again, nothing at all to surprise; for they were more than accounted for by the terrible nature of the calamity." And then as if anticipating that some would doubt the truth of this last assumption, he thus continues: "Some there are who, while ready to admit the *magnitude* of the disastrous change wrought upon me, would deny that it could have been caused by the mere deprivation of religious faith. 'Yours was, indeed, a sad case,' they say, 'but surely there must have been some other cause for your misery than the mere loss of a cradle-faith. Such a thing might occasion a parting regret, but produce such painful consequences, surely it never could! No, it is impossible! Your diagnosis of your disease was incorrect—some

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other explanation must be forthcoming!’ After a fashion like this I fancy some may perhaps argue; but however plausible the argument may appear, it does not in the least impugn the correctness of the view which I have so explicitly given expression to. This, and this alone, furnishes any adequate or reasonable explanation. . . . The fact is, there was nothing else which *could* account for it. Of course, if I had been overtaken by any bereavement, failure of health, or reverse of any kind, an attempt might be made to account for my misfortune for some part (it could never, whatever it might have been, account for the whole) of what befel me. But I assure you nothing of the sort had happened. The fact is, at the time that I fell into Atheism, I was living happily at home, surrounded by affectionate hearts, in the enjoyment of remarkably good health, and, instead of suffering

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from any reverse, was in the zenith of my prosperity. To my fall into Atheism, then, and to no other cause, must be attributed this terrible wreck of happiness—to it, and it alone, must be ascribed all my misery, all my despair.” The writer, it is true, admits that all cultured and intellectual persons are not so profoundly and seriously injured mentally by loss of faith as he was, but even if this be the case he doubts whether there is a single one who can honestly stand up and say that he does not long and yearn again for the faith of his childhood; “one who, if you ask him, will be able to look you in the face and deny that the universe to him has not lost its soul of loveliness; that he does not occasionally, when he thinks—as think at times he must—of the appalling contrast between the hallowed glory of that creed which once was his, and the lonely mystery of existence as now he finds

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it—feel at such times a pang of genuine pain; who can get up in the morning, and, reflecting that that sun, which formerly he regarded as the image of a Personal Deity, to him ‘now shines out of an empty Heaven;’ when he, in other words, reflects that ‘the Great Companion is dead’—where is the one, I say, who will be able to deny that, at such times as these, he has not felt something of that weariness and desolation which I have been endeavouring to describe?”

Again, as showing that the views I have given are not exaggerated, but that similar views on this subject are beginning to obtain among thoughtful minds in other countries as well as in this, I quote the following which appeared a short time ago in a Canadian paper called “The Sun.”

“From the beginning men have looked for succour in time of need and help for

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the daily endeavour to something outside themselves and above the commonplace world they live in. Oppressed by troubles and fears which threatened to overcome them, they reached out hands of faith through the clouds and felt them gripped by sustaining hands beyond. Their belief left them never alone nor desolate. Through all the years since man walked upright his knees have bent in trust to some superhuman Power and Goodness. Then came Science, so called—theology and all the other ologies—and men sought by human searching to find out God. And when their fingers, stretched in curiosity, failed to find what was found by their fathers' hands stretched out in faith, they began to question and to doubt. And doubt bred unrest or black disbelief, and both are breeders of despair. . . . ”

“ To view Life as a problem insoluble,

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man as an ephemeral inconsequential manifestation of that life, God as a cold blind force, the hereafter as a puzzle with two answers, one as likely as the other—what is there in all this to encourage steadfastness under trial ? ”

“ Doubt is the characteristic mental attitude of the world to-day, and is, we believe, in the last analysis, the basis of most of the mental disease so alarmingly prevalent everywhere. The human mind is not strong enough to sustain the burdens sometimes heaped upon it, and the props that have stood so long are—between the sceptic scientists and the new theologians—being knocked away one by one.”

With all the above the editor, who quotes it, says that he thoroughly agrees, and moreover adds his own conviction that “ when God again takes His place in the

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world's estimation as a beneficent and loving Father the asylums will be less crowded and the suicides far fewer."

This and all the other evidence I have quoted undoubtedly proves that the loss of religion is quite sufficient to account for the existence amongst us of an incalculable—and I say "incalculable" advisably, because many of those amongst us who have ceased to believe and have been bereft of happiness in consequence, refuse from pride and other motives to admit the cause whilst others although feeling miserable, do not really recognise the cause—amount of mental suffering and most profound despair, and as these are exceedingly common causes of insanity it is therefore not without reason that I maintain that the loss of religion is, although seldom suspected, very often indeed the cause of the malady.*

* It would be well if asylum physicians would make enquiries on this point among the new cases which come to them for admission. At present this is, I believe, seldom or never done, yet, as the next chapter of this work will show, the information is sometimes most important.

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CHAPTER IV.

Restoration of Religion sometimes the only remedy.

After what has been said as to the deplorable state of mind, amounting sometimes to true Melancholia, which is sometimes produced through the absence, and particularly through the loss, of religion, it ought not to be surprising that religion is so valuable as a means of cure. Some cases, *e.g.*, those caused actually and directly by loss of religious faith, can indeed be cured by this means only and no other. In such a case, for instance, as that of the medical man I have before referred to, the victim recognised this clearly, and as the case is instructive I make no apology for again quoting him. After remarking that in other cases which come under the notice

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of a physician there is generally a choice of remedies, and each one of them often as good as the other, he next continues: "But *here* one remedy only can prove of service. No other remedy will suffice. What, then, is this remedy? Let me answer this question by asking another, namely, What causes the disease? 'The cause of the disease,' you reply at once, 'is loss of religious faith.' The remedy for the disease, then, is nothing more nor less than *restoration of religious faith*. This and nothing else is the panacea for the victims of this malady. No other remedy, I say again, will be of the slightest service. Drugs are useless; cheerful society only temporarily relieves; excessive reading does but shatter still more the already overstrung mind; physical exercise, by making the *bodily* health *better*, only makes the *mental* suffering *worse*; nothing, believe me, is of the slightest service, nothing of

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the least use, except that which I have mentioned above, namely, Restoration of Religious Faith. Well I remember how, when I myself was in this condition, friends noticing my depression, but having no idea of the cause, would endeavour in every way they could to get me into better spirits again. 'Cheer up, my boy,' would say my father. 'Why not be happy and jolly?' would exclaim some one else. But no, I refused to be comforted. And why? Why! Why, because God and Immortality were gone from me, and there was left an 'aching void' which nothing else could fill. Is it any wonder, then, that day by day I became 'sadder and yet more sad'? To you who know nothing of the anguish of a shattered faith it may, perhaps, be a matter of surprise. You are puzzled, probably inclined to be incredulous, or, it may be, you regard what happened as evidence of a weak mind or a

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contracted intellect. Be it so ; but I tell you, as I have told others elsewhere, that you are altogether mistaken ; that it was nothing of the sort ; that it was, in fact, only the natural outcome of my condition. There was more than sufficient to account for it. What ! No cause for grief when you have taken my God away from me, and I know not where you have laid Him ? What ! No cause for grief when you have robbed me of Heaven and Immortality ? What ! No reason for sorrowing when you have snatched the cup of consolation from one to whom its contents had hitherto been so sweet ? No ground for despair when you have deprived me of that which was the the mainspring of nearly all my happiness and without which life is not worth living ! Why, the wonder is that I was able even to *survive* under this heavy, crushing calamity. No, when I sorrowed, believe me it was (for I know it now) a healthy

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sign—it was ‘sorrow after a godly sort.’ Is it any wonder, then, that for such sorrow as this, and caused in such a manner, there should be but one remedy? What other, indeed, could be expected to suffice?” And, then, later on, he says, “Nevertheless I was not content with my misery, but for a long time after the disaster had overtaken me, struggled desperately to regain happiness. This, I plainly perceived, could only be got by recovering my lost faith. If this were only restored to me I felt perfectly certain that all my wretchedness would soon disappear. I arrived at this conclusion by a very simple logical process, for I argued thus: If the *loss* of this faith be, as it undoubtedly is, the *cause* of all my misery, then the *restoration* of this faith ought to effect a cure. So, although almost bereft of reason as I was, yet I evidently had sense enough left to recognise my malady; and not improbably, too,

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the habits of thought inculcated by my studying medicine had also, I cannot but think, a great deal to do with it. Everything, therefore, points to what I have mentioned as the only right treatment in these cases ; but, whether or no, it is quite certain that it is the only treatment which has the slightest chance of being successful.”

And in the case of this particular medical man it is gratifying to know that it did succeed, and in any similar case I am quite sure that the same treatment would succeed likewise. As to the exact method to be followed in such cases I should say that able books on the Evidences of Christianity—of which there are now so many—should be recommended to be read, and the services of a competent, well-read and skilful theologian should be requisitioned, who should always be at hand ready to solve

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any difficulty which might either arise spontaneously or be suggested during the course of such reading. But at the same time this process of nursing back to faith of one who has lost it and is suffering in consequence, must, as he proceeds, be supplemented by more distinctly religious methods, *e.g.*, he must be induced to resume attendance at public worship, to read the bible frequently and regularly, and to resort to prayer. In this way by degrees all his depression and melancholy ought to disappear, and after a time he ought to be completely cured.

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PART II.

Religious methods in the Treatment of Insanity.

CHAPTER V.

The Treatment of the Insane by Religious Instruction and Advice.

Whilst we have seen that if the case is distinctly owing to loss of religious faith no other remedy but the restoration of faith will suffice, there are other cases not so caused in which religion furnishes methods of treatment which, as I hope to show, are most valuable, and it is to the discussion of these methods I now propose to devote myself. And first of all let us consider the method mentioned at the head of this chapter.

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Concerning the value of this Dr. Hood, the author of "Statistics of Insanity" and other works, has a high opinion, for, in the work just mentioned, he says: "The minds of most invalids are comforted by religious instruction and advice, and the insane are much more capable of receiving such consolation than was once supposed to be the case."

Of course, when using this method each individual case will have to be carefully studied, and the instruction and advice given will need to be such as is thoroughly suitable to the particular case. Thus in a case of Melancholia—and I may say that it is in this variety of insanity that this particular religious method is most suitable, other varieties of the malady being more likely to prove amenable to other religious methods, and cases of acute or violent mania being obviously unsuitable — the

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Presence and Immanence of God should be continually dwelt upon ; and a nervous, timid, despairing patient who feels, as such patients often do, a sense of wearisome loneliness which it is impossible to describe in words, and also that no one cares for him, and that even God has cast him off: such an one should have these comforting doctrines so impressed upon him that, as regards God, he must be made to feel that

“ Closer is He than breathing,
and nearer than hands and feet.” *

Having succeeded as well as possible in this, the next thing to do is to dwell upon His great love and His consequent care for His children, and special emphasis should be laid upon the fact that “ it is God’s will that our bodies should be glorious as the lilies, and our minds as free from care as are the birds of the air.” †

* “ Body and Soul,” by the Rev. Percy Dearmer, p. 121.

† Ibid., p. 134.

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Then, again, the element of Faith must as far as possible be cultivated and developed, and any latent scepticism on the part of the patient must be at once removed by the person in charge of this method, who should either be a regular minister of religion, or else some one sufficiently well up in theology to rebut at once all the popular arguments which can be brought against the truth of Christianity. This is most important, for unless there is strong faith no beneficial result can in most cases be looked for.

Fortunately, however, this difficulty will not be very often experienced, for among sufferers of this kind the failing is not so much an attitude of scepticism towards religion as a *failure to realise and feel its truth*. This, then, is what must be particularly borne in mind and aimed at by the instructor, namely, to remedy this de-

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iciency, for, unless the truths of religion are thoroughly realised and felt, they cannot be employed successfully as therapeutic agents in the cure of the patient. Then having succeeded in impressing deeply, and if possible indelibly, upon the patient's mind the great and comforting facts of the Presence and Love of God, the next thing to do is to use every effort and argument to induce the sufferer to place the most intense and unreserved trust in Him. The result will in many cases be found most beneficial, for, as has been well said, "Trust in such a God draws together the scattered forces of the inner life, unifies the dissociations of consciousness created by guilt and remorse, soothes the wild emotions born of sorrow or despair, and touches the whole man to finer issues of peace and power and holiness. By the sweet constraint of such a faith the jarred and

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mangled nerves are restored to harmony. The sense of irremediable ill disappears, and Hope sheds her light once more upon the darkened mind." *

Another point, too, that deserves mention when treating patients by religious means is the value in obstinate cases; that is, of those which, although apparently suitable, refuse to yield to methods such as we are considering, of drawing out from the sufferer something which may be on his mind, but which may have been concealed. *Apropos*, among the many remarkable recoveries which are on record as due to religious means, some terrible sin of the past or some bad habit of the present was sometimes found to be concealed, and the patient who had made no progress before, the moment these things were confessed, speedily yielded to the religious methods employed, and more or less gradually began to recover.

* "Religion and Medicine," p. 295.

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CHAPTER VI.

The Treatment of the Insane by Reading the Bible and Religious Books.

This method judiciously exercised will be found a most valuable therapeutic means for bringing peace to a troubled soul and brightness to a darkened mind. And, in order to show how effectually this method can be applied, and in the hope that my remarks will prove helpful as a guide to those using this method, let me take a not uncommon instance. A sufferer, say, is troubled with the thought that although God is good to others and has happiness in store for *them*, he himself has so offended Him that from *him* God has turned away His face in anger, and

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that in consequence suffering and misery in this world, and still greater suffering and misery in the next, are to be his inevitable portion and lot. What can one do in such a case? Needless to say, no medicine is of the least service, no drug in the pharmacopæia of the slightest use unless it be, perhaps, some narcotic which by procuring a few hours' sleep may give temporary relief, but only to be followed by a return of the sufferings with even greater intensity, perhaps, when he wakes out of it unless some more effectual antidote is forthcoming. Fortunately we have in religion the very antidote which the case calls for, and all that is required to apply it effectually is an intimate knowledge of that book of books, the Bible. Approach such a sufferer, then, with this book in your hand, and, opening it, salute his ears with such expressions as "Comfort ye, comfort ye, my people, saith your

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God" (Isaiah, chap. xl. 1) ; "O thou afflicted, tossed with tempest, and not comforted, behold I will set thy stones with fair colours and lay thy foundations with sapphires" (Isaiah, liv. 11) ; "For a small moment have I forsaken thee ; but with great mercies will I gather thee ;" (Isaiah liv. 7) "In overflowing wrath I hid my face from thee for a moment ; but with everlasting kindness will I have mercy on thee saith the Lord, thy Redeemer" (Isaiah, liv. 8).

But he may say "This is very good and beautiful, but it does not refer to me." To this it should be immediately replied that the invitation of Religion is an universal one, and includes the present sufferer and everybody else, and forthwith there should be quoted and read to him such passages as the following: "Ho, every one that thirsteth, come ye to the waters and he that hath no money ; come ye, buy and

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eat ; yea, come, buy wine and milk without money and without price " (Isaiah, lv. 1) ; also, " Him that cometh to Me I will in no wise cast out ; " and, lastly, those well-known words in the last chapter of the Apocalypse, " And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And *whosoever will*,* let him take the water of life freely."

But the patient may protest and say that through his past conduct he is unworthy and cannot now claim to be included in this glorious and apparently universal invitation. If so there should be immediately read to him the comforting words, " Let the wicked forsake his ways and the unrighteous man his thoughts ; and let him return unto the Lord, and He will have mercy upon him ; and to our

* Special emphasis should be laid on the words I have italicised.

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God, for He will abundantly pardon" (Isaiah, lv. 7); and also, "Though your sins be as scarlet they shall be as white as snow;" and, too, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me; for I have redeemed thee" (Isaiah xlv. 22), and finishing off, say, with the following verses from the 103rd Psalm, "Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all His benefits; Who forgiveth all thine iniquities; Who healeth all thy diseases (here a pause should be made and then the reading should be continued). The Lord is full of compassion and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will He keep His anger for ever. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children,

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so the Lord pitieth them that fear Him. For He knoweth our frame; he remembereth that we are dust."

In cases of melancholia, then, the reading of such verses as those I have quoted above will often give the most substantial relief and comfort and greatly aid in procuring recovery.

Again, in many cases of what is known as Delusional Insanity, where the patient, say, has delusions of persecution, and where there is in consequence constant and almost indescribable terror and mental suffering, often indeed leading to self-destruction as a result, similar relief and permanent good can often be afforded by treating the patient in the same fashion, but of course in these cases the passages selected must be different. To any one familiar with the Bible such appropriate

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passages will occur at once, but to any one not so familiar I would mention as an appropriate selection for the cases I just have mentioned, Isaiah, xli. 10, Psalm lvi. 3 and 11, Isaiah, li. 12, Isaiah, xxvi. 3, and concluding with the slow and impressive reading of the whole of the 91st Psalm.

Again, in the case of those melancholic sufferers, whose distressing thoughts are due to the loss of some beloved relative or friend, in addition to impressing upon them by means of kind and homely conversation the fact that they will soon see their loved one again, passages, of which there are so many in the Bible, illustrating and dwelling upon the happiness of Heaven, should be selected and read to them. Such cases, too, frequently derive intense comfort, and sometimes their condition will materially improve from the reading of

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other religious books, and good sermons, which emphasise the above points; but, needless to say, they should be most carefully selected, and for obvious reasons, in all but very exceptional cases, neither the Bible, religious book nor sermon should be handed to or left with the patient, for whilst some parts would be suitable for him to read, other parts might not be so suitable.

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CHAPTER VII.

The Treatment of the Insane by Prayer.

This is one of the most valuable of religious methods, and whilst the opportunities for its use are most frequent its beneficial results are most remarkable. Concerning its great utility a writer in "The Monitor," a religious journal published in America, recently said: "Some of the most distinguished specialists in mental diseases in Germany, France and England are on record as believing that one of the most helpful agencies in the relief of certain symptoms of mental disturbance, and even the cure of the milder forms of insanity, is confidence in the Almighty as expressed by prayer. At a meeting of the British Medical Association

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two years ago this idea was expressed very forcibly by a distinguished specialist, and was concurred in by a number of those at the meeting of the Section on Mental Diseases. He said: 'As an alienist and one whose whole life has been concerned with the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer. Such a habit does more to calm the spirit and strengthen the soul to overcome mere incidental emotionalism than any other therapeutic agency known to me.' And then the editor adds: "The mediæval peoples realised this, and finding it beneficial, used it to advantage in a large number of cases."

* "The Monitor," Feb. 23rd, 1907.

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The mental sufferer, then, should be encouraged to use this method freely, and not only so, but it should also be employed on his behalf by the nurse or person having the charge of the case, each night and morning in most instances, but in other cases oftener.

Its utility in this second fashion may be doubted by some, but after all experience is the real test, and, as Dr. Hood, the eminent mental specialist, from whom I have quoted before, says, "There cannot be many asylum chaplains who could not narrate some instances in which they have witnessed how happily a few verses of Holy Scripture, *or a short prayer appropriately worded*,* has tranquilised the reeking passion of mania or removed the heavy cloud of gloom which was bowing down the

* The italics are my own.

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melancholic sufferer.”* And the authors of “Religion and Medicine,” in a chapter to which they have given the apt title “Prayer and its therapeutic value,” have also put the matter very well when they say “We know little of the law by which mind acts on mind and of the way in which the mind of man can affect the mind of God, but in view of the fact that telepathy is regarded by many sane and sober men as, if not actually proved, at least exceedingly probable, he would be a rash man who would deny that our emotions and desires expressed in prayer can reach and help the souls of others. According to the view we have taken, when we pray long and earnestly for the moral or physical welfare of another, our soul not only acts on that soul, but our prayer arising in the mind of God directs His will more powerfully and more constantly to the soul for

* Dr. Hood, “Statistics of Insanity.”

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which we pray. It may be said that the will of God is ever acting for the highest happiness of all His creatures. This is true, and yet He may so have ordered the world that our prayer can give a particular direction and energy to His will just as we are able to give a particular direction and concentration to the electrical energy that penetrates all space. Moreover, in praying for the spiritual welfare of another, our prayer cannot conflict with any law of Nature. If the person for whom we pray knows that we are constantly praying for him, the effect will be greater, because his spirit will more easily be brought into harmony with the spirit of God and our spirit." *

This method, then, is not only thoroughly scientific, but can also be very often employed to the patient's benefit in cases

* "Religion and Medicine," pp. 315-316.

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where the other two methods, namely, Religious Instruction and Bible-Reading, would on account of the patient's mind being, as is the case in acute mania, in a chaotic condition, be altogether unsuitable; and if it cannot be used in the first fashion, namely, by the patient himself, it can easily be employed in the second way I have described, namely, by some one else praying for him. As Dr. Hood says, asylum chaplains can testify that in numerous cases of this kind a short prayer appropriately worded has frequently a most tranquilising effect even if it does not cure. As a specimen of what such a prayer in a case of this sort should be I would suggest something like the following: "O God, have pity upon this distressed and agitated soul. Calm and pacify and soothe it. Introduce into it and fill it with Peace—that Peace which passeth all understanding—the Peace of God—Thy Peace!"

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And if the utterance of this prayer be accompanied by the process about to be described in the next section, namely, the placing of the hands of the suppliant on the poor sufferer's head, then so much the better.

As regards an appropriate short prayer suitable in other varieties of insanity—for instance, in the case of a patient suffering from the acute form of Melancholia—I should suggest, as a rough model, something like the following: “O God, have mercy on this poor, miserable, unhappy being. Look down in pity upon him and relieve his sufferings. Dispel from this moment his gloom. Drive from him now and for ever all sad and morbid thoughts and replace them by bright and happy ones,” and so on. If he is known to have any particular delusion great tact must be exercised in alluding to it, but it will often

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be safe and expedient to say something like this : “ Dispel his delusion ; let him cease to worry about it ; open his eyes so that he may see its falsity.” And then the prayer might be concluded as follows : “ And when he goes to bed this night fill his mind full to repletion with happy, comforting thoughts ; let his sleep be sound and refreshing and undisturbed by unpleasant dreams, and when he wakes in the morning let it be with all his sadness gone, his fears dispelled, and his delusions no longer present to torment him.”

And, although sceptics may be inclined to scoff and jeer, it is an undoubted fact that, under methods such as these, simple though they are, there have been, over and over again, most wonderful recoveries ; hence I consider Prayer in the treatment of mental maladies as desirable and valuable — if not more so — than

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many drugs are in the treatment of other maladies.*

* Prof. James, the eminent American psychologist, says : " As regards prayers for the sick, if any medical fact can be considered to stand firm, it is that in certain environments prayer may contribute to recovery, and should be encouraged as a therapeutic measure " (" Religion and Medicine," p. 309).

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CHAPTER VIII.

The Treatment of the Insane by the Laying-on of Hands.

This is a method of Healing which obtained very much in the Primitive Church and which is being revived now. It has Scriptural warranty; numerous and most remarkable recoveries from bodily as well as mental disease have taken place under it; and on account of its simplicity, notwithstanding its powerful efficacy, it is peculiarly suitable for the insane. Many and many, indeed, are the cases in our asylums which if the asylum chaplain who possessed this gift only accompanied his prayers by the laying-on of hands; that is, by simultaneously placing his hands affectionately and gently on the sufferer's head,

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I am quite sure that it would have a most beneficial effect even if it did not actually procure recovery. The method indeed has so much to commend it and is so free, as is often not the case in the administration of certain drugs, from any attendant disadvantage, that I do not hesitate to commend it strongly. As to the method of applying it and the form of service to be used I do not think that that recommended by the Rev. Percy Dearmer, and which I have inserted in the Appendix to this work, can be improved upon, and I therefore advise its use, remarking, however, that if the person who undertakes healing in this way does not happen to be an ordained clergyman, certain parts of the service—what these parts are will be seen at once—should be omitted. As to who should undertake this method a clergyman or ordained minister of some religious denomination is obviously the most desir-

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able provided he has the "gift," but, if not, as it is important for this particular method to have some one that has this, if it is impossible to secure a clergyman or minister so qualified, then it is better to have a layman who is. By saying this I wish it to be particularly understood that I have no disrespect for the office of a clergyman or minister, but as the author of "Body and Soul"—himself a clergyman—says, "the power to heal is by no means confined to the Apostles, who were the precursors of the episcopal order: besides the Apostles two deacons are mentioned—Stephen and Phillip—and also one, Ananias, who is described merely as 'a certain disciple.'" And then he continues: "This is a point of much practical importance at the present day. Doctors have good scientific reasons for demanding the qualification of special training in one who practises medicine;

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but neither bishops nor priests have any warrant in the Christian Scriptures for discountenancing laymen who may possess and exercise 'gifts of healing in the one Spirit.' " *

The possession of this "gift," then, is most important, for unless the person undertaking the task has this gift, or power, or whatever you like to call it—and it is only certain persons who have† — the patient will not receive the full benefit of the treatment, and if he improves after it it will not be from any "virtue poured into him," which is the theory and scientific basis of this method, but the result of suggestion, expectancy, or answer to prayer.

* "Body and Soul," p. 186.

† Mr. J. M. Hickson, the well-known and very successful spiritual healer, says: "Man is able to receive healing power from God, and to transmit it to others; for those whom God has chosen to be stewards of this mystery, to whom He has entrusted the gift of healing, are channels through which Christ's power flows." ("The Healing of Christ in His Church," by James Moore Hickson, p. 38).

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Regarding any objection that may be raised to the method, Christ is reported to have told His followers that if they would lay their hands on the sick they would recover,* and this is believed by many eminent theologians to have been the method most frequently employed by Him in His numerous works of healing.† How it succeeds sometimes when other methods fail is well explained by Mr. Hickson in the small work from which I have just quoted. "A drug," says he, "may benefit the physical, but the doctor who administers it would never claim that it would reach the spiritual part of a man's nature. Magnetic healing is a natural gift of God, and this, too, rests on the physical plane. The same law applies to mental healing, the principle of which is now

* Mark, xvi. 18.

† "The laying-on of hands is occasionally mentioned, and I should suppose this was his general method, omitted in most accounts just because it was the natural and obvious way of conveying spiritual power" ("Body and Soul," p. 167).

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being recognised and used by many of the medical faculty. Its working is upon the mental plane, and through the mental, effects are produced upon the physical, but it cannot rise to the spiritual plane without a spiritual force behind it. Mental healing demands some power of conscious co-operation. It works, as it were, by self-suggestion; it is subjective, and thus cannot affect those cases most needing it, where the personality itself is affected, the mind deranged, the will paralysed, and the mental faculties obscured." *

Finally, as to the nature of this gift or power he, in modest words, thus submits a possible explanation. "I do not claim," he says, "to possess this power of myself—only that I am a channel through which the life-giving energy flows, which I receive by faith, and pass on to those who

* "The Healing of Christ in His Church," pp. 39-40.

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need it, by the laying-on of hands. This fresh influx of spiritual force coming from the *Source* of all Goodness and Energy, has a strengthening and uplifting effect on the real or spiritual being, as it establishes the link necessary to bring the sufferers in closer touch with God, helping them to realise more fully His presence and love, and to receive fresh courage and hope: hope which brings peace, and enables them to throw off all fear and trouble, and to live healthily through both mind and body. Harmony being restored to the nervous system, the blood then circulates freely, nourishing the organs and tissues, and giving tone and strength to the whole system. My object is to produce a spiritual relation, and hence harmony between mind and body, and to effect a radical cure through Divine agency, in conjunction with the action of physical healing." And then he adds: "I do not

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run contrary to medical science ; in fact, I work in conjunction with many doctors, and look forward to the time when those in the profession, who possess the gift, will supplement their methods with spiritual healing, and thus solve many problems which medicine alone cannot touch—especially in nervous and mental disorders.”*

* “Healing by the Laying-on of Hands,” by J. M. Hickson, pp. 1-2.

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CHAPTER IX.

The Treatment of the Insane by the administration of Holy Communion.

This is another religious method which in many cases is most valuable. Of course some judgment must be exercised in the matter, and for obvious reasons violent cases of mania would not be suitable, nor cases where the sufferer was wanting in religious faith. Needless to say, also, pronounced scoffers or sceptics should not be encouraged to receive this Sacrament, for, as St. Paul in his Epistle to the Corinthians, says, "He who receives it 'unworthily' is apt to bring upon himself, not benefit, but serious and material injury." But the Rev. Percy Dearmer, whom I have quoted so often before, puts

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the case so plainly both as to its beneficial effects in those who receive the Sacrament worthily, and its injurious results to those who receive it otherwise, that I think his remarks well worth quoting. He says: "The whole Epistle is one of those books of the New Testament which the most destructive critics have admitted to be genuine; there is no escape from its teaching here, except on the improbable assumption that St. Paul was using metaphor. He states definitely that the unworthy reception of the Holy Communion produces a lowering of physical vitality. If what we have said hitherto be true, we should expect this to happen, since spiritual things affect both the spirit and soul of man, and it is the hidden part of his soul, in the under-mind which controls the functions of the body. The effect of this lowering of a man's intrinsic vitality could not be better expressed—he becomes "weak

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and sickly." Apparently St. Paul means also to suggest that some have died because of this, "'not a few sleep.'"* And then he continues, "A Sacrament, we may conclude, rightly received, raises the vitality and thus strengthens the body. It is a means of healing; and to this we bear witness whenever our English form for the reception of Holy Communion is used."* He refers to many remarkable recoveries of health which have taken place during or shortly after, and therefore presumably as a consequence of, the reception of this Sacrament, and I know of many myself. He seems, indeed, to lay even more stress upon this method in the treatment of the sick, whether in body or mind, than almost any other religious method, and, provided the cases are well chosen and otherwise suitable, I am very much inclined to agree

* "Body and Soul," pp. 201-202.

* Ibid., p. 202.

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with him. He says, "The centre of all such religious ministrations to the sick will always lie in the chief service of Christendom. I have already spoken of the witness borne continuously to the effect of the Holy Communion upon the body as well as the soul, and I need hardly again point out how mighty will be the effects of that inward succour when sick folk learn generally to appreciate it, and are thus able to have the faith which will enable them to receive the inward grace for the benefit of their entire personality." *

As regards the administration of the Sacrament in mental disease, whether in a public institution or a private house the ordinance should, in most cases, for obvious reasons, be administered to the patient quietly in his room; and I quite agree with Mr. Dearmer when he says that

* Ibid., p. 325.

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“for every therapeutic reason it is best for the Communion to be brought to the sick room straight from the service in the church, and thus to be administered in the quietest and simplest way, and in the way, too, that most joins the patient with the prayers of the congregation in the church, their intercession being definitely asked for the person to be communicated.” *

In an institution containing a private chapel it will sometimes be expedient, in certain cases, for the patient to receive the Sacrament there at a private service, but as a rule, in his own room, and either alone or with one or two of his relatives and friends to participate with him, will be found the best way. Needless to say in *all* cases the patient should be encouraged to expect great results from it—not that in this method Suggestion is

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relied upon, but because Faith is one of the most highly commended of all the Christian virtues, and he that expecteth much is expressly told that he shall receive much—and, when the moment of “receiving” arrives, he should be instructed to utter some short fervent ejaculation of faith coupled with a strong appeal for restoration to mental and bodily health.

There are just a few other remarks which I feel I ought to make before concluding my discussion of this subject, and they are these. This method of treatment will not be found so suitable in the case of patients holding so-called Nonconformist views, as they do not regard this Sacrament in the same light as Roman and Anglican Catholics do. And for the same reason it will not be particularly suitable for even those members of the Church of England who regard what is called Com-

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munion as little more than a memorial service. For Catholics, however, both Roman and Anglican, who regard the Eucharist as the very life and food of the soul, for *these* the possibilities of this method are incalculable, and it is no wonder that, as I have remarked before, some of the most striking recoveries that have occurred in the history of so-called "miracles of healing" have occurred either during, or shortly after, the reception of Holy Communion.

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CHAPTER X.

The Treatment of the Insane by Unction.

The next religious method which I am sure would be found of immense value in many cases of Insanity is that of the ordinance of Unction, or to use the more popular expression, "Anointing with Oil."

I deem it right to say at once that I do not mean, by this, that elaborate Sacrament of the Roman Catholic Church — given only to those in imminent danger of dying — and known as Extreme Unction, for this would obviously be perfectly unsuitable for the cases I am thinking of, namely, those afflicted mentally, and perhaps, as is sometimes the case, bodily ill, too, though not so bodily ill as to be in immediate

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danger of death. No, the ordinance I refer to is the simple one recommended by St. James in the case of sick people ; practised in the Early Church for many centuries ; resorted to by pious Christians of various denominations ever since ; and recently revived in the Church of England.

The authoritative sanction for its use is to be found in the words of St. James in the fifth chapter of his General Epistle, and specially in the 14th verse. "Is any among you sick? Let him call for the elders of the church ; and let them pray over him anointing him with oil in the name of the Lord." If this is done, good results are promised, for in the next verse he says, "And the prayer of faith shall save him that is sick, and the Lord shall raise him up." *

Now all this is very simple and very clear, and put in plain English it means

* Epistle of James, chapter v, verse 15.

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that if people are ill, whether bodily or mentally, it is Scripturally enjoined that they should be prayed over and anointed with oil, and this not, as is thought by many people, as a special preparation for death, but with a decided view to their recovery. As the Rev. Percy Dearmer says, "The sick man is thus to be anointed that 'the prayer of faith shall save him,' *i.e.*, save him from sickness; for this is the normal meaning of *σωζειν*, and the word is often translated 'to make whole' in the English New Testament. 'And the Lord shall raise him up'—again a word is used (*εγχειρειν*) which is constantly employed of the miracles of healing." *

And the therapeutic value of this simple and strictly Scriptural method is more than justified by the effects of it, for from the earliest ages there have been numerous

* "Body and Soul," p. 218.

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and striking recoveries as a result of it, and, now that the method is being revived so largely, such cases are occurring with increasing frequency at the present time. It is true that most of the recoveries occurring now are those of bodily illness of various kinds, but the method is equally if not more applicable to mental maladies, and therefore it is time that it should be more extensively resorted to amongst the insane. It can in suitable cases do no harm—it will at least quiet and calm the sufferer, as all similar methods do—and apart from its really religious efficacy may in many cases do real and permanent good by the expectancy of benefit which, when the method is proposed to be resorted to, should be suggested to and strongly impressed upon the patient.

And now, who should administer the ordinance? In a large institution with a

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chaplain attached the chaplain should certainly conduct the ceremony, and as regards the form of service I do not think that that recommended by the author of "Body and Soul," and which I have added, together with a description of the ceremony, in the appendix to this book * can be much, if at all, improved upon. I deem it right, however, to add that, as with Laying-on of Hands, if there is no regular chaplain, or a clergyman of any sort is not available, a layman would, in my opinion, be quite warranted in administering the ordinance. This was undoubtedly done in the Early Church. The oil used for the ceremony was usually blessed by a bishop or priest, but it was not always so, for as the author of "Body and Soul" says: "In the Primitive Church another ministry was recognised—the 'charismatic ministry' of those who possessed special *charismata*, or

* *Vide* Appendix, p. 101.

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‘ gifts ’ of the Holy Spirit. Such charismatic persons, laymen and laywomen, as well as clergy, could consecrate as well as administer the oil.”* It was, he adds, probably in the ninth century, as the views about Unction changed, that is, when from being the simple service it originally was, and intended to help the recovery of the sick, it was changed into what it has become now in the Roman Catholic Church, namely, a service chiefly for preparing people for death, that its administration was restricted to priests. Mr. Dearmer thinks, however, that the ordinance should not be administered indiscriminately and by everybody; and, speaking as a Church of England clergyman, we cannot find any fault with him when he puts the case in the following way: “The power of conferring physical benefit by the use of Unction lies in the

* “Body and Soul,” pp. 227-228.

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whole Church ; in different places and ages different rules have existed as to how this power should be exercised. Any local church has still the right to make its own rules ; but in any case, since the power belongs to the body as a whole, it should be exercised through that body and not irresponsibly by individuals : priests and bishops possess the authority inalienably and by Apostolic command to anoint the sick, and the function may be delegated to laymen, just as baptism is in cases of necessity ; but such delegation, if it be necessary, should be done by the Church itself with due safeguards against disorder and superstition. In the earlier centuries of the Church Catholic, charismatic persons were recognised in addition to the regular ministry ; this may be done again, but until it is done, the right of setting apart oil for the sick is reserved in Church order to bishops and priests ;

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though it would seem that oil thus set apart might in cases of necessity be administered by laymen."* I myself, however, would be inclined to go further than this and say that if Unction was decided upon as a method of treatment, the administration of the ordinance might be entrusted, if the patient or his friends wished, both as regards the blessing of the oil as well as the act of applying it, to a Nonconformist minister, chapel elder, or, indeed, any decidedly religious person or persons the patient or his friends might name. Fortunately, too, unlike the last religious method we discussed, as regards this, nearly all thoughtful Christians in this country, except Roman Catholics, who, as has been seen, take a different view,† are agreed as to its undoubted warranty from the Scriptures, the exact

* "Body and Soul," p. 230.

† *Vide*, p. 83.

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form and purpose for which it is to be used, and its great therapeutic efficacy; and so it is a method which can be very largely employed in the treatment of the insane, and can be *tried* if the patient is deficient in faith, or is even a complete sceptic.

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CHAPTER XI.

The Treatment of the Insane by Exorcism.

The last method I propose to consider is that of Exorcism.

Needless to say the cases for which this method is suitable are exceptional ones, and their suitability or otherwise for this method of treatment ought to be settled by a consultation between the physician and some clergyman. Of course, if the case is one where there is hopeless degeneration of the brain, as witnessed by imbecility and other characteristic symptoms, this method would be utterly unsuitable. This, indeed, is undoubtedly the reason why the method, which is strictly Scriptural and by which

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in the Primitive Church and during the Middle Ages many were cured of mental disorders, has in recent days fallen into disrepute and is now hardly ever resorted to. Of course priests and clergymen, to whom this method has always been relegated—medical men, on account of their materialistic views of insanity, never having regarded it with favour*—are not as a rule doctors, and hence very few have the requisite knowledge to determine what case is suitable and what is not. No doubt, therefore, it used to be resorted to indiscriminately and in almost every case of insanity—even in cases of irreparable de-

* "That a man should rave in madness because some little cell or two in the grey matter of the brain is out of order is surely no more within the compass of man's understanding than the supposition that an evil spirit, getting close to the fountain of a man's physical life, should disturb all the goings on of that life, even to the production of the most appalling moral phenomena" ("The Miracles of our Lord," by George Macdonald, pp. 158-159). And the author of "Body and Soul" says: "That a man should become the host of innumerable protozoa (each a being with a certain psychology of its own) is perhaps not more strange than that he should harbour beings that have not even a unicellular organism, and therefore have to be called spirits or demons: our ancestors would have thought it less strange—possibly our descendants may come to agree with them" ("Body and Soul," p. 150).

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generation of the brain, where of course it would obviously be altogether unsuitable.

Thus, like Blood-letting and Cupping—two methods which used to be resorted to in a similar indiscriminate fashion, “almost every one undergoing one or other of these processes whether fat and strong or thin and weak, in which latter case it probably did more harm than good, with the result that these methods are now hardly ever resorted to at all, whereas it is quite certain they might often be most beneficial and sometimes indeed even save life—so it is with Exorcism. This method, although particularly useful in certain cases, has been applied too often to cases *utterly unsuitable*; disappointment and failure have naturally resulted, and the consequence is that this valuable method is now very seldom resorted to at all. It is high time then, in my opinion, to revive its use, but,

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to determine whether a case is suitable for it or not, medical knowledge and, too, a special knowledge of mental disorders is necessary; and then, a correct and exact diagnosis having been made and the case being unmistakably a suitable one, this method should forthwith be boldly resorted to.

And now, how is this method to be carried out? Well, the method is simplicity itself. All that has to be done is to tell the patient beforehand what is proposed and to explain the nature of it, and then, at the appointed time, the chaplain enters the room and standing in front of the patient, who may either be sitting down or standing, according to the exigencies of the particular case, makes the sign of the cross and immediately afterwards, in a loud and peremptory voice, exclaims: "In the name of Jesus Christ I command thee, thou

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evil spirit, or spirits, to come out of this person at once, and enter no more into him." A short and appropriate prayer should conclude the ceremony as it should usher it in. "A simple process," you say, and the description of it may, in some, excite ridicule. Such an attitude, however, hardly befits anyone calling himself a Christian, for any Christian is always willing to have his child baptised, and does not deny that benefit may arise to him spiritually from it. Yet the two processes are very similar, extraordinarily simple, and, to an unbeliever, equally ridiculous. Why then should people who see nothing out of the way in having their children baptised by the process of the sign of the cross, a few drops of water, and a few prayers, regard it as ridiculous when a very similar process is proposed for an equally laudable object in the case of an insane person? And there is as much authority in the

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New Testament for the process of Exorcism as there is for the ordinance of Baptism, for whilst Christ undoubtedly countenanced the ordinance of Baptism, He practised Exorcism Himself and explicitly commanded His disciples to do the same. Not only so but He also appears to have promised that, as prayer should be answered, so the process of Exorcism should succeed.*

But even if it should *not*, we should no more regard the method as useless and cease for this reason to practise it than we think of ceasing to pray because our prayers are so often unanswered. In spite of the frequent disappointment and apparent non-answer to prayer no true Christian questions

* I know that these verses in what it is now the fashion to call the Appendix to St. Mark, and which contains this specific promise of success, are not by the best scholars considered as belonging to the genuine text, but nevertheless, as the author of "Body and Soul" says, this Appendix "is considered by scholars to embody a true apostolic tradition. It, therefore, probably preserves a genuine saying of Christ, a saying, indeed, the general drift of which could hardly have been invented" ("Body and Soul," p. 182).

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for a moment the efficacy of it, and if his prayers are not answered he wisely comes to the conclusion that God knows best; that perhaps he asked something that was not suitable or good for him; or that perhaps the time was inopportune; and in some such way as this resigns himself to the disappointment, but in no case comes to the conclusion that prayer is a useless or ridiculous procedure. And it ought to be the same as regards Exorcism in the treatment of mental disorders. We know for a fact that the ordinance was instituted by Christ, that He distinctly commanded His disciples to carry it out—did not even forbid those who were *not* His followers to use it—and that in numerous instances it has succeeded.* Let us then resort to it in

* Besides the recoveries alluded to or narrated in detail in the New Testament and those which occurred in mediæval times when—so different to what obtains now—this method was in regular and frequent use, not a few such recoveries—indeed, considering the comparatively rare occasions on which it has been tried, quite a surprising number—have occurred in our own day, and particulars of many of these I hope shortly to publish in another work now in preparation.

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faith, and accompany the process, when carried out, by earnest prayer for its success; and if, perchance, it should not succeed, let us explain the failure and put up with the disappointment by the reflection that God knows best, and comfort the sufferer and his friends accordingly. In any event insanity is a great and terrible evil. A case when incurable is—both for the patient and his friends—is often worse than death. Any method, therefore, is well worth trying, and especially if, like the one we are considering, it is harmless, and this it certainly is, for even if it fails to cure it cannot, in properly selected cases, do the least injury. I admit that the cases suitable for it may not be very numerous, but that there are *some* I know, and hence in such cases I once more urge with all the force at my command that the religious method of treatment, which is called Exorcism, should undoubtedly be given a trial.

APPENDIX.

Forms for Unction and the Laying on of Hands



I

THE ANOINTING OF THE SICK

[The Priest may first read this Lesson.]

Is any among you sick? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord; and the prayer of faith shall save him that is sick, and the Lord shall raise him up.]

[The Confession and Absolution from the Communion Service will then be said, if there has been no previous Confession and Absolution.]

Let us pray.

(Pause.)

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

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OUR Father, *which art in heaven, Hallowed be thy Name: Thy kingdom come: Thy will be done: In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.*

V. O Lord, save thy servant.

R. Who putteth *his* trust in thee.

V. Send *him* help from thy holy place.

R. And evermore mightily defend *him*.

V. Help us, O God of our salvation.

R. And for the glory of thy Name deliver us,
and be merciful to us sinners, for thy
Name's sake.

V. Lord, hear our prayer.

R. And let our cry come unto thee.

Let us pray.

O ALMIGHTY God,* who art the giver of all health, and the aid of them that seek to thee for succour, we call upon thee for thy help and goodness mercifully to be shewed upon this thy servant, that *he* being healed of *his* infirmities, may give thanks unto thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

SILENT PRAYER.

**A moment's pause of recollection may be made here, and after the invocation of God in the other prayers.*

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[Then, if the Oil be not already blessed, the following Consecration may be used :—

O ALMIGHTY Lord God, who hast taught us by thy holy Apostle Saint James to anoint the sick with oil, that they may attain their bodily health, and render thanks unto thee for the same ; look down, we beseech thee, and bless and sanctify this thy creature of oil, the juice of the olive : Grant, that those who shall be anointed therewith, may be delivered from all pains, troubles, and diseases both of body and mind, and from all the snares, temptations, and assaults of the powers of darkness ; through our Lord Jesus Christ thy Son, who, with thee and the Holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*]

¶ Then shall the Priest anoint the sick Person upon the forehead, making the sign of the Cross, saying thus :

AS with this visible oil thy body outwardly is anointed : so our heavenly Father, Almighty God, grant of his infinite goodness, that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness ; and vouchsafe for his great mercy (if it be his blessed will) to restore unto thee thy bodily health, and strength, to serve him, and send thee release of all thy pains, troubles and diseases, both in body and mind. And howsoever his goodness (by his

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divine and unsearchable providence), shall dispose of thee : we, his unworthy ministers and servants, humbly beseech the eternal majesty to do with thee according to the multitude of his innumerable mercies : who also vouchsafe mercifully to grant unto thee ghostly strength, by his Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayest have perfect victory and triumph against the devil, sin, and death ; through Christ our Lord, who by his death hath overcome the prince of death, and with the Father and the Holy Ghost evermore liveth and reigneth, God, world without end. Amen.

(Pause.)

Psalm xxiii. Dominus regit me.

Antiphon : O Saviour of the world, who by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

THE Lord is my shepherd : therefore can I lack nothing.

He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

He shall convert my soul : and bring me forth in the paths of righteousness, for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff comfort me.

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Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Antiphon : O Saviour of the world, who by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

The Blessing and Commendation,

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence ; and make thee know and feel that there is none other Name under Heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee,

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and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

SILENT PRAYER.

Description of the Service for Unction.

(From *The Treasury*, Sept., 1908.)

For the Unction of the Sick (unless it take place before the altar in Church) a small table is prepared in the sick room, with a white cloth and lighted candles : on it lies a saucer or other vessel, with a little piece of rag which is put on the fire after the service. The priest, wearing (if convenient) a surplice and stole, brings in a glass-stoppered or metal stock, containing the oil. He may be accompanied by a clerk ; and may read the Lesson from St. James, if there is time. After standing at the table (so that he faces the sick man) to say the Versicles and Collect, he may kneel and ask all to join in silent prayer for a certain time, perhaps three minutes. There may be time after this for one or two short prayers (as on pp. 5, 6), said very quietly and in a spirit of intense supplication. Then [after blessing the oil, if it has not been previously consecrated], the priest takes the stock and the rag in his left hand, the clerk holding the service-paper before him ; he dips his right thumb into the oil, and sign's the sick man's forehead, saying the words, *As with this visible oil*, to the end. Thereafter he very gently wipes the patient's forehead with the rag, and cleanses his own fingers. All kneel in silence ; and if there is time, the Psalm may be said, kneeling. The priest then stands, and solemnly with the sign of the cross blesses the patient, and departs.—P. D.

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II

THE LAYING ON OF HANDS

[The Confession and Absolution from the Communion Service may first be said, if there has been no previous Confession and Absolution.]

Let us pray.

(Pause.)

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

OUR Father, *which art in heaven, Hallowed be thy Name : Thy kingdom come : Thy will be done : In earth as it is in heaven, Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.*

V. O Lord, save thy servant.

R. Who putteth *his* trust in thee.

V. Send *him* help from thy holy place.

R. And evermore mightily defend *him*.

V. Help us, O God of our salvation.

R. And for the glory of thy Name deliver us,
and be merciful to us sinners, for thy
Name's sake.

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V. Lord, hear our prayer.

R. And let our cry come unto thee.

Let us pray.

O LORD, look down from heaven, behold, visit and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY God, who art the giver of all health, and the aid of them that seek to thee for succour, we call upon thee for thy help and goodness mercifully to be shewed upon this thy servant, that *he* being healed of *his* infirmities, may give thanks unto thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

Then the Clerk, or one of the friends present, shall say :

God give a blessing to this work; And grant that this sick Person, on whom the Priest lays his hands, may recover; through Jesus Christ our Lord.

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SILENT PRAYER.

Then the Minister, standing by the sick Person, shall lay both his hands upon the head of the same, saying these words :

IN the Name of God most High, mayest thou be given release from pain, and may thy soul be restored into harmony with his immortal laws. In the Name of Jesus Christ, the Prince of life, may new life come into thy human body. In the Name of the Holy Spirit, mayest thou have inward health, and the peace which passeth understanding.

And the God of all peace himself sanctify you wholly : and may your spirit and soul and body be preserved entire, without blame at the presence of our Lord Jesus Christ. Amen.

(Pause.)

Psalm xci. Qui habitat.

Antiphon : O Saviour of the world, who, by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

WHOSO dwelleth under the defence of the most High : shall abide under the shadow of the Almighty.

I will say unto the Lord, Thou art my hope, and my stronghold : my God, in him will I trust.

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For he shall deliver thee from the snare of the hunter : and from the noisome pestilence.

He shall defend thee under his wings, and thou shalt be safe under his feathers : his faithfulness and truth shall be thy shield and buckler.

Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day.

There shall be no evil happen unto thee : neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee ; to keep thee in all thy ways.

They shall bear thee in their hands : that thou hurt not thy foot against a stone.

Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

Glory be to the Father, and to the Son : and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Antiphon : O Saviour of the world, as before.

The Commendation and Blessing.

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence ; and make thee know and feel, that there is none other Name

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under heaven given to man, in whom, and through whom, thou mayest receive health and salvation,⁴ but only the Name of our Lord Jesus Christ. Amen.

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. Amen.

SILENT PRAYER.

*Public thanksgiving should be made in Church
after recovery.*

Both the above Services are published by Messrs. Mowbray, 34 Great Castle Street, London, W., and the price is 3d. The description of the service of Unction which appears on page 106, is by the Rev. Percy Dearmer, the author of "Body and Soul," who quotes it and the two services in the work just mentioned. The publishers of "Body and Soul" are Sir Isaac Pitman & Sons, 1 Amen Corner, London, E.C.

The Roman Service for Exorcism

III

Exorcism as carried out in the Roman Catholic Church is a very elaborate and impressive ceremony, and the service is so lengthy that space will not permit its full reproduction here. It is given in detail in the *Rituale Romanum*, a book possessed by Roman Catholic priests, and consists of nearly thirty prefatory hints, or "recommendations," to the officiating Exorcist; several prayers; a charge to the demon before commencing to exorcise, and no fewer than three separate exorcisms. There is also a Lesson from the Gospels on the subject of Christ expelling demons; the recitation of the Athanasian Creed; a litany; and several psalms, some of which are very long ones. Thus it will be seen that the service takes a very long time to get through, and as the whole service from beginning to end is in Latin, admirable as it is in itself, there are medical objections against it; firstly, on account of its great length, which in many cases might induce extreme fatigue; and, secondly, it would, humanly speaking, be an advantage if English were employed instead of Latin, for the patient, being thus able to understand what was said, would feel more confident

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that he had been cured, and therefore be less liable to relapse in any way if any of his former feelings showed signs of returning.

As it may interest some of my readers, and may be useful as a guide to those undertaking the treatment by this method, I have made, and give below, a rough translation of one of the prayers, the prefatory charge to the demon, and one of the three exorcisms.

THE CHARGE TO THE DEMON

"I charge thee, whoever thou art, O foul spirit, and all thy companions obsessing this servant of God; that by the mystery of the Incarnation, Passion, Resurrection, and Ascension of our Lord Jesus Christ, by the mission of the Holy Spirit and by the advent of our Lord to judgment, that thou tell to me thy name, the day and the hour of thy departure with any sign: and that it is permitted to me, an unworthy minister of God, that thou entirely obey in all things; nor do damage to this creature of God, or the bystanders or their goods, in any manner.

THE EXORCISM

I adjure thee, O old serpent, by the judge of the living and the dead, by thy Maker, by the Maker of the world; by Him who has the power of sending thee into hell, that thou depart quickly and with the army of thy fury from this servant of God (N) who is returning to the fold of the Church. I adjure thee again (+ on forehead) not by my infirmity but by the virtue of the Holy Spirit that thou depart from this servant of God (N) which the omnipotent God made

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in His image. Yield, therefore, yield not to me but to the servant of Christ. For His power presses thee who conquered thee on His cross. Tremble at His arm. Who, the groans of Hades having been conquered, led souls to light. Let the body of a man (+ on chest) be a terror to thee! Let the image of God (+ on forehead) be a dread to thee! Do not resist, do not delay to depart from this man, since it pleased Christ to dwell in man. And do not think to be not particularly condemned because thou knowest me to be a sinner.

God commands thee, the Majesty of Christ (+) commands thee, God the Son (+) commands thee, God the Holy Spirit (+) commands thee. The Sacrifice of the Cross (+) commands thee. The faith of the holy apostles Peter and Paul and of the rest of the Saints (+) commands thee. The blood of the Martyrs (+) commands thee. (+) The continence of the Confessors commands thee. (+) The pious intercession of all holy men and holy women commands thee. (+) The power of the mysteries of the Christian faith commands thee. (+) Therefore, Go, Transgressor. Go, Seducer, full of all guile and deceit, O enemy of virtue, persecutor of the innocent.

Give place, O most horrible one! Give place, O most impious one! Give place to Christ, in Whom nothing has come from thy works; Who despoiled thee; Who destroyed thy kingdom. Who has bound thee conquered, and destroyed thy implements; Who cast thee into outer darkness where destruction will be prepared for thee with thy ministers. But, what,

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O ferocious one! wilt thou resist? What, O rash one! dost thou refuse? Thou art a prisoner to the omnipotent God whose statutes thou hast transgressed. Thou art a prisoner to His Son Jesus Christ, our Lord, whom thou dared to tempt and presumed to crucify. Thou art a prisoner to the human race to whom by thy persuasions thou hast given to drink the poison of death.

Therefore I adjure thee, O most wicked dragon! in the name of the Immaculate Lamb (+) who walked upon the adder and the lizard, who trampled under foot the lion and the dragon, that thou depart from this man (the sign of the cross made on the forehead); depart from the Church of God (the rubric here directs that the sign of the cross should now be made on the bystanders). Tremble and fly at the invoked name of that Lord which the lower regions tremble at; to Whom the Virtues and Powers and Dominations of the Heavens are subject; Whom Cherubim and Seraphim with untired voices praise, saying: Holy, holy, holy, Lord God Sabaoth.

The Word made flesh (+) commands thee. The One born from the Virgin commands thee, who when thou despised His disciples, commanded you, prostrate and expelled, to go out from the man. In Whose presence, when he had separated thee from the man, thou presumed to enter into the herd of swine. Depart, therefore, now adjured in His (+) name by a man whom He formed. It is difficult for thee even to wish to resist. (+) It is hard for thee to kick against the pricks. The slower thou art in going out so much

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the greater the punishment increases for thee, because thou dost not despise men but Him who is Lord of the living and the dead, and Who is about to come to judge the living and the dead and the human race by fire.

THE PRAYER AFTER THE LIBERATION

We pray Thee, omnipotent God, that this Spirit of Iniquity may not any more have power in this Thy servant (N) (or Thy hand-maid N), but that it may flee and not return. Let there enter into him (or into her), Thou the Lord ordering, the Goodness and Peace of our Lord Jesus Christ, through Whom we have been redeemed; let us not be afraid of any evil because the Lord is with us Who livest and reignest with God the Father in the unity of the Holy Spirit one God for ever and ever. Amen."

I will only add that the prayers and exorcisms are made more impressive by the repeated signs of the cross which the exorcist is instructed to make, sometimes on the forehead and sometimes on the chest of the patient, by the crueifix which at one time he holds in his hands and at another time is held in front of him, by the relics of the Saints which, when they are able to be had, are recommended to be applied to the head or breast of the patient, whilst during a portion of the service, when about to commence the first exorcism, the priest places part of his stole (which on these occasions is ordered by the church to be violet) around the neck of the patient.

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The Recommendations, too, urge extreme perseverance on the part of the former, for whilst they say that the ejaculatory phrases may be repeated over and over again, if he sees any prospect of succeeding he is told to persevere for two, three, or four hours, or even longer.* It may also interest medical men to know that the same "recommendations" strictly enjoin the exorcist not on any account to administer any medicine to the patient, or even to suggest any, but to leave these matters entirely to the doctors.†



* "Observet etiam ad quae verba daemones magis contremiscant, et ea saepius repetat; et quando pervenerit ad comminationem, eam iterum et saepius proferat, semper poenam augendo; ac si videat proficere, in ipsa perseveret per duas, tres, quatuor horas, et amplius prout poterit, donec victoriam consequatur."

† "Caveat proinde Exorcisma, ne ullam medicinam infirmo obsesso praebeat, aut suadeat; sed hanc curam medicis relinquat."

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